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The Orthodox Herald

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ON BAPTISM AND EPIPHANY DID YOU KNOW THAT:

.....the Orthodox form of baptism has remained the same since ancient times when mostly adults were baptized?

.....a layperson may baptize in case of necessity? The baptism will not be repeated but the person will be chrismated by a priest.

.....that a godfather must be at least 15 years of age, a godmother 13?

.....after immersion in the water, the child is laid in the arms of the godfather if it is a boy and in the arms of the godmother if it is a girl?

.....that the Divine Services of Epiphany taken all together contain the whole Orthodox theology of creation?

.....that there are two blessings of water at Epiphany: the one in the evening is in remembrance of those who chose to be baptized on this day in ancient times, the one in the morning was instituted in imitation of the Christians who went to the Jordan River to celebrate Epiphany? This is the reason this water is known as Jordan Water.

.....that most churches have a dry well used exclusively for blessed and baptismal water to be poured when it will no longer be used?

.....that the cross which is placed around the neck of an infant is sometimes taken off but it is customary to hang it near the cradle or crib and not placed into a box and put away?

.....that candles are held by the god parents to signify their faith in the illumination which the Holy Mystery (Sacrament) of Baptism will confer upon the soul of the child being baptized?

.....that the parents did not select the name of the child but a name was given of a saint commemorated on the day the child was born or baptized or one in between? It was considered more pious to take the name which presented itself.

.....that there are two anointings: the first with olive oil symbolizing the grafting of the wild olive tree to the tree of life (i.e. Jesus Christ. See Romans 11:17); the second anointing with myrrh which

Continued on Page 52, Col. 3

Out of the darkness and despair
You will find strength anew,
As long as you have faith in God
Within the heart of you.

RESOLUTIONS FOR NEW YEAR

There is much talk about resolutions this time of year. Some say we should not make resolutions for the "road to hell is paved with good intentions." By the same token we can answer, "The road to heaven is paved with good resolutions." The good intentions fail because people rely on themselves to carry them out. The Christian, on the other hand, girds his loins with a power other than himself ("For thou has girded me with strength unto the battle" Psalm 28:39) This power is available to all and comes from above, not within. Christ alone can transform character and make resolutions effective. To resolve to live a better life without imploring Christ's help is like trying to life oneself by one's own bootstraps. It can't be done.

There is an old fable about the Bellows and the Hearth. The bellows gave a great sigh, and the hearth asked what was the matter. "I can't succeed in kindling the fire," answered the bellows. "I blow and blow, but there is no flame. If someone would bring fire here, and set the wood to burning, then your blowing would help it on; but without the fire you can do nothing."

In the same way, our best resolutions will not succeed unless the fire of God's Holy Spirit is in our hearts.

ALASKA FUND

Helping to send copies to the missioners in Alaska are: Matthew Dewender, William Hudak, Helen Pershinsky, Olga Ducz, Mr. and Mrs. Frank Starr, Dr. K.D. Hramov, Harry and Rose Kulick, Frank Kelley, Ethel Watlock, William Basara, Helen Frinsko, Michael S. Karas, Ellen Motoviloff Miller, Daniel Kish, Luba Baktis, Lillian Soroka, Betty J. Totemoff, Elizabeth Casper, Victor Niebuhr, Catherine Litvak, Ann Worobey, Vera Vrabel, Anna Matechak. Margaret Pysarchyk in memory of her father, John, Anon (4).

WHAT SHALL IT BE CALLED?

We are in the process of purchasing a computer to make it easier to keep the subscriptions in order. We found that it is not possible to just go into a store and say I want a computer. There are all kinds of questions which must be answered first. The unfamiliar words come at us fast and furious: floppy or hard disks, monitor, memory, etc. The confusion seems to keep us from the fact of the computer itself.

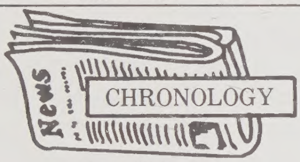
We are teaching a series of classes on the Holy Days. It was then that we realized how confusing the many names are for the Holy Day, which falls on January 6/19. Is the myriad of names keeping many from the fact of the Holy Day itself? Some of the names are Theophany, Epiphany, Manifestation, Baptism of Christ, Yordan and Blahoyavlenie.

But like all things, whether for the computer purchase or especially all things Christian, when we hold the proper key to the lock, the most difficult door to understanding swings open easily and simply. In this case, the key is manifestation. For literally most of the words for this Holy Day mean manifestation or a showing forth which took place at the Baptism of Jesus Christ by St. John in the River Jordan. The Holy Trinity was present and manifested: the Son of God receiving baptism; God the Father testifying to His Son by a voice from heaven; and the Holy Spirit, appearing in the form of a dove and confirming the words of the Father. In Mark 1:10,11, we read: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him: And there came a voice from heaven, saying, "Thou art my beloved Son, in whom I am well pleased."

We should read about His baptism or Manifestation in Matthew 3:13-17; Mark 1:9-11 and Luke 3:21,22. The facts we will read here will be of great interest to all who love the Lord our Saviour. But it must be realized that our Redeemer is

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JANUARY 1991

THE ORTHODOX CHURCH IN POLAND has about 1 million adherents. It is the largest group after the Roman Catholic. Recently the main church (built in the 17th century) of the Orthodox convent in Grabarka and the Trinity Church under construction in Bialystok were burned by arsons. Both places have been centers of renewed Orthodox activity and piety.

SENIOR CITIZENS ENJOY TRAVEL MORE by finding ways to obtain discounts on meals, lodging and transportation. Write for "The Senior Citizen's Guide to Budget Travel in the United States and Canada" from Pilot Books, 103 Cooper St., Babylon, NY 11702. Send $4.95.

DECIPHER YOUR SOCIAL SECURITY NUMBER — The first 3 digits identify the area where your SSN was issued; the middle 2 numbers are used to check the authenticity of SS cards; the last 4 digits are a person's individual identification.

ORTHODOX OF ALL JURISDICTIONS can become members of the Inter-Orthodox Christian Fellowship of Greater New York, which is dedicated to encourage fellowship among the parishioners of the disparate jurisdictions of the Eastern Orthodox Community in New York. Meetings are held on a regular basis and a newsletter is available. Write: Mary Driver, 41-50 56th St. #6D, Woodside, NY 11377 or call 718-476-2447.

A RADIO PROGRAM is hosted each Sunday from 9 to 9:30 a.m. on WILK 980 AM in the Wilkes-Barre, PA area by St. Mary's Antiochian Orthodox Church. It is part of A.C.O.R.N. Christian Orthodox Radio Network.

DIED: **Matushka Julie Gobora (OCA) of Seven Hills, OH.**

ORTHODOX MISSION TEAMS will be going to Ghana (July and August), the USSR (August), and to Cameroon (November) to help restart efforts to build or restore Church buildings and to help in other ways. You must be at least 18 to participate. Write: Archdiocese Mission Center, P.O. Box 4319, St. Augustine, FL 32085.

THE REVISED STANDARD VERSION OF THE BIBLE was published in 1952 by the National Council of Churches, which has now sponsored a new translation called the New Revised Standard Version. This publication was recently launced with much publicity. The Orthodox Church in America has issued a statement that this version is not to be used in its churches either in the liturgical services or in Bible study.

SYNDESMOS is a world fellowship of Orthodox Youth Clubs and Theological Schools. The North American Region of Syndesmos is conducting a drive to raise funds to take Bibles, religious education books and incense to Russia. They will hand carry the items and distribute them. Write: Nar Syndesmos, 5 Alandale Pky, Norwood, MA 02062.

THE 10TH INTERNATIONAL PATRISTIC BYZANTINE SYMPOSIUM will meet in Nicosia, Cyprus from 10 14 Nov. 1991. It will be devoted to St. Mark Eugenicus and the 600th anniversary of the council of Florence. Write: Dr. C.N. Tsirpanlis, 12 Minuet Lane, Kingston, NY 12401.

A SISTER CHURCH PROJECT can be arranged with a church in Eastern Europe or the Soviet Union. Correspondence, providing Christian literature, material aid (clothes, toiletries, etc.) or exchange visits can all be part of the project. Write: CREED, 787 Princeton Kingston Rd., Princeton, NJ 08540-4165 or call 609-497-0224.

AN ICON IN ASTORIA, NY has been shedding tears. Most unusual is the fact that this is not an ikon of the Mother of God but of St. Irene (whose name in Greek means peace. The 71-year-old ikon was brought from Mt. Athos in 1928 to the St. Irene Greek Orthodox Church on 23rd Street.

SOME DATES THIS YEAR: The Sunday of the Publican and Pharisee - Jan. 27; Lent starts - Feb. 18; Western Easter - March 31; Orthodox Easter - April 7; Pentecost - May 26.

CHURCHES ARE BEING RETURNED IN THE USSR with conditions placed on the parishes receiving them. They must promise to maintain, repair and restore the buildings and to coordinate work on the structures with the office for the protection of historical buildings. Most of the churches have been neglected for many decades. Many have been abused and used as battery factories, macaroni factories, storehouses, etc. The cost to make them into a place of worship again is astronomical.

A COLLECTION FOR EASTERN EUROPEAN CATHOLICS has been OK'd by the Roman Catholic bishops. Many have pointed out that poor Eastern European immigrants built many of the churches and schools that American Catholics now attend. It is time for Americans to return some of what they were given.

THE ELLIS ISLAND FAMILY HISTORY CENTER has opened. It is a permanent memorial to the 17 million people who entered America between 1892 and 1954. For a $50 donation a plaque with a name of an immigrant (relative, etc.) can be inscribed. For more information concerning the Island, write: Family History Center, Box 1992, Federal Hall, New York, NY 10005.

THE NATIONAL TEACHER EDUCATION PROGRAM of the Antiochian Archdiocese for 1991 has been scheduled for October 10-13.

MUSICA RUSSICA, INC. collects, studies and preserves Russian Church music. If you have such music no longer being used and want to place it in a repository where it will be cared for, write to Vladimir Morosan, 3394 Monarch Lane, Annandale, VA 22003.

Dabs of Thoughts

The Church took care to arrange the Divine Liturgy in such a way that it embraces the entire mystery of the incarnation of the Son of God from beginning to end, from His Birth to His Ascension and enthronement at the right hand of God the Father.

Either a person is an Orthodox or he is not. One of the great strengths of the Orthodox position is that we cannot be tempted to take out our scissors and snip away that which we cannot understand, do not like or cannot accept.

In Acts, Peter declared that God had exalted Jesus to give repentance and forgiveness of sins. So repentance is a gift from God. Knowing this we can well ask how can we change our hearts when we "enjoy" that delicious feeling of revenge that wells up when we have slipped in that last biting word to someone with whom we are disagreeing? It is a bitter joy, to be sure, but in our strangely human way, we do enjoy our bitterness, our hatred and our envy. All we can do is ask the Lord to take away the bitter joy in our sinning and to make our hearts new in Him.

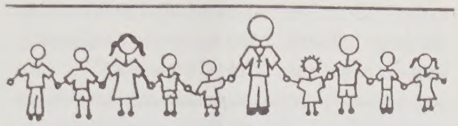
Liturgy in the Orthodox Church means the Divine Liturgy, the celebration of the Eucharist. This differs from the meaning in the Western Church where it means the .whole body of ecclestical rites or services.

One of the reasons why we say: "In the name of the Father, etc." when we make the sign of the Cross and not just "The Father, etc." is because in Revelations 14:1 it is written "Having His Father's name written on their foreheads."

The Christmas spirit that goes out with the dried-up Christmas tree is just as worthless.

Someone has said there are no little things in life. Springs are little things and yet they are the sources of many of our major rivers. A helm is a little thing yet it governs the course of the largest of our ocean-going ships. A bridle-bit is a little thing but it directs the strongest of the workhorses. Nails or pegs are little things but they are what hold things together.

So no person is a little thing. Remember how small Zaccheus (Luke 19:1-10) was in the Scriptures, yet Jesus found him and said: "I must come and abide in your house today." No one is small in God's sight.



NOTES ON BAPTISM

As we celebrate the Epiphany, the Baptism of Christ, this month, our thoughts turn to the subject of baptism. It would be hard for us today to recapture the power of the celebration of Baptism in the ancient Church, particularly in the golden age. It was a ceremony that ordinarily took place on Easter Eve, and it must have lasted from late evening of Saturday until early Sunday morning. This is still reflected in the Liturgy for Easter where instead of the Thrice Holy we sing "As many as have baptized until Christ, have put on Christ."

To a people sensitive to symbolism it offered an extremely elaborate imagery; it was connected not only with the death and Resurrection of Christ but also with the elements of nature, rendered Christian by their contact with that death and Resurrection. There was the use of water, oil, of light, darkness, of movement, all used today in the Orthodox baptism, which were calculated to give a person being baptized a sense that a momentous change — a conversion — was occurring.

Cyril of Jerusalem informs us in his writings that in the middle of the 4th century in Jerusalem catechumens were required to begin the baptismal ceremony by facing towards the west just as is done today. This symbolized evil because the sun went down in that region, bringing nightfall and darkness. There they would renounce Satan, prince of darkness, in words that are still used and familiar to us today. Having done that, they would turn around to face toward the east, the place of light and hence an appropriate symbol of Christ and of salvation. In that position they made their profession of faith.

The celebration of the sacrament during the Paschal Eve marked the end of the long period of preparation for Baptism that we refer to today as Lent. Lent was an opportunity for stressing prayer, fasting and almsgiving to those who were to be baptized and those already baptized. These were the three great Lenten virtues. In the practice of them, those who were already baptized prepared themselves along with the catechumens for a celebration in which they too would mysteriously participate. It is interesting to note that baptism and Lent in the Orthodox Church still follows the ancient pattern. Not only the baptism but the giving of alms to the church on the occasion of a Baptism. It is customary for those who are privileged to be invited to the festivities following a Baptism to leave a monetary gift to the newly baptized. This is then given to the church in the name of the baptized, especially if it is an infant.

PRESS FUND

A special thank you — **Spasebo** — to those who have helped us this month to keep publishing by helping us to meet our rising costs. We have been informed that 2nd class postage will again rise. Thank you: Helen Cudlic, Matthew Dewender, William Hudak, Helen Pershinsky, Lillian Kiddon, Olga Ducz, Mary Chupak, Eva Harris, Edward J. Rhenish, Mr. and Mrs. Frank Starr, Margaret Czekalski, Ethel Watlock, Raymond Gadke, Helen Frinsko, Alexandra Spanovic, William Basara, Frank Kelley, Michael S. Karas, Ellen Motoviloff Miller, Bez Imena, Joe Kienie Jr., Ann Worobey, Vera Vrabel, Dr. K.D. Hramov, Eva Armstrong, Anna Matechak, George Yura, Mary Homan, Elizabeth Casper, Olga Peck, Daniel J. Kish, Mary Kochmaruk, Lillian Soroka, Irene Allen, Betty J. Totemoff, Val and Agnes Fryntzko, Victor Niebuhr, Anne Krafchak, Catherine Litvak, Anonymous (8). Anna Pinko in memory of deceased members of Waranitsky, Wulczyn, Pinko and Kuscak families. John and Julia Polkabla in memory of their parents, Joseph and Maria Nescott, and Michael and Katarina Polkabla. Aunt Anna Glovach in memory of the Baran and Glovach families. Mary Mihaly in memory of Mark Mihaly. Mary Stapleton in memory of her husband, Lawrence E. Stapleton. Helen Cudlic in memory of her brother Andrew, who died at age 47. Frank and Anna Kelley in memory of their beloved son, Frank W. Kelley, and their son-in-law, George Tarasovich Jr. Helen Cudlic for health of Tekla Mikridge. Fr. and Matushka Stroyen in memory of Matushka Julie Gabora.

SAINTS CALENDAR

We don't think of **St. Ephraim** except during Great Lent but he is commemorated on January 28/February 10. He is remembered during Great Lent because of the very beautiful prayer he wrote which is recited every weekday during Lent. "O Lord and Master of my life! Take from me the spirit of laziness, despair, lust of power and idle talk. But give me rather — the spirit of chasitity, humility, patience and love. Yea, O Lord and King! Grant me to see my own faults and not judge my brother, for blessed art Thou, unto ages of ages. Amen."

This prayer sums up all that is essential to our spiritual life. If one would meditate on even one sentence like "O Lord and Master of my life," they would (we) would enter into the reality of the relationship between our soul and God.

Who is the person who wrote this prayer? Not much is known about his life but many of his works still exist and they give us an idea what type of person he was.

St. Ephraim was born in 306 in Nisbis, which is a town lying halfway between the Mediterranean and Caspian Seas. His father was a pagan priest. His mother embraced Christianity and brought Ephraim up in the Christian faith. He was tonsured a monk and then ordained as a deacon and assigned to teach. He explained the Bible and the doctrine of faith with diligence to his students. During this time he wrote many commentaries on various books of the Bible. Around the year 363, the town of Nisibe was ceded to Persia in a political treaty. Many Christians, including Ephraim, fled to Edessa, about 150 miles due west of Nisibis. The town had a famous theological school and Ephraim soon became director. He wrote so many beautiful hymns that he received the appelation of "Lyre of the Holy Spirit." He receives the credit of introducing sacred songs into the public worship of the Church. This custom spread throughout the Eastern Church and then into the West.

He was also famous for his metrical homilies (sermons in measured rhythm) which he designed to be read aloud as well as for his hymns which he structured to be sung. The hymns were meant for popular use and were instructive in character often directed against various false doctrines and beliefs which were then in vogue.

His work is described as being elevated in style, flowery in expression, and full of imagery. He was famous even in his lifetime as a teacher, orator, poet, commentator and defender of the faith. He died in 373 in Edessa at age 67.

The kondak for the day has this to say about him: "O Holy Ephraim, your constant meditation on the Final Judgment made you shed many tears of sorrow, making of your labors examples that we could follow and emulate and awakening the lazy (slothful) to repentance. You are indeed a Father of high renown."

MAKE A LIST, CHECK IT TWICE

One day near the beginning of a new year, Benjamin Franklin took stock of himself. He knew that he was constantly losing friends and alienating people. He noted his disposition to argue and he hated to listen to what he regarded as the half-baked ideas of others. His reputation for arrogance was hurting him. He could not get along with people, yet he needed them.

He decided to make a list of all his bad traits arranging them from the most harmful on the top to the least harmful at the bottom. But he didn't just stop at making the list, he began to work on them. When he got rid of the argument habit, he crossed it off the list. He worked until he had crossed off all the characteristics that were destroying his effectiveness as a person.

Like the prodigal son he "came to himself" and became one of our nation's most effective diplomats. Where once he was arrogant and intolerant of the opinions of others, he became tactful and diplomatic, courteous and considerate.

As Benjamin Franklin made a personality makeover, couldn't the same application be made for our spiritual weaknesses? We have an enormous power made available to us through the Holy Spirit. All of us have weaknesses or kinks in our spiritual armor. Some we're aware of; others we're not. As one man said when told he should go to confession and repentance: "I've never been guilty of the 'biggies,' adultery or murder," but what about hate, envy, gossip, greed, bitterness and lying? In Revelations 21:8 the Bible adds to the list the unfaithful to God, the immoral and those who converse with demons (sorcerers).

Willingness to listen, to evaluate ourselves and change is a major virtue, as Ben Franklin discovered. And in the spiritual realm the same is true. "I tell you, no; but unless you repent you will all likewise perish." (Luke 13:3)

•On Baptism

Continued from Page 49

has been prepared in an ancient rite by a synod of bishops?

.....that it is not customary for either parent to be present at the baptism. If they are there for the beginning, they leave right after the recitation of the Creed. This shows that their child is given entirely over to the godparents. In earlier times, even members of the royalty left and newspaper accounts of the baptism would state that the royal couple had retired to the "inner chamber."

.....that the hair of the newly baptized is cut into the form of a cross signifying dedication and obedience to God. In ancient times servants were shorn in token of the fact that they must fulfill the will of another. The cutting of the newly baptized hair indicates that the new Christian will now be a servant of Christ from whom he has received so many gifts of grace. It also symbolizes the offering of the first-fruits — this is all the child has to give.

.....that if there are more than two sets of godparents, the first set are entered into the book?

.....that if there are more than two sets of godparents only the first set walks around the font the first two times and the third time the one of the second set the same sex as the child replaces the one from the first set?

.....that you should welcome the priest into your home with the Jordan water? You should have ready a bowl for the water, a candle, an ikon or cross, and a list of names residing in the house so that the house can be blessed. Turn off TV, radio, etc. and put out cigarettes and pets.

.....that the children of your godparents become and are known as your godbrothers and godsisters?

•What Shall

Continued from Page 49

not a dead historical figure, but the very living God. Therefore, what He has done He can still do.

Epiphany or Theophany or Manifestation or Blahoyavlenie is the "showing forth" of the divinity of Jesus Christ at His Baptism in Yordan (Jordan). Wouldn't it be wonderful if we could have the Epiphany shine forth every day in our lives? We can — by our faith that He has come to "illumine the world." (From the Tropar of the day)



EDITORS' NOTES

Beloved in the Lord:

Since Easter comes on April 7 this year, the preparatory weeks reminding us of the coming of Great Lent start right after Epiphany with the Sunday of Zacchaeus on January 20. This serves as an amber light to warn us to start getting ready for Great Lent which starts on February 18. Plan your calendar accordingly.

This New Year of 1991 is counted as the year 7499 since the Creation of the world. Which means that next year will have celebrations marking the 7500 years since creation. The Church has held on to this date for centuries. What does the latest scientific theory tell us?

The year 1990 was a difficult one for many of our readers. We have received an inordinate amount of letters asking for prayers and advice on how to cope with unexpected layoffs from work and forced retirements. What is difficult for many of those writing is that they do not live or work in industries where everybody they know is now unemployed but they have been let go from positions which they filled after working hard at getting a higher education and then working diligently on the job. Many of these people live in areas where new mission churches are trying to get started, which creates extra stress.

We have also received letters from people who are getting at the age where they are having problems coping because of failing health and the loss of friends and family members who have been as a source of strength for them.

At some time in our lives we are going to experience some sort of adversity. Trouble, sickness, affliction, opposition, pressure, stress, anguish, chastening, testing or some other adversity is unavoidable and relentless in our lives. That adversity will come is a fact but how we react will determine whether it will motivate us to spiritual growth or allow us to be swallowed by discouragement.

Our first response is usually: Get me out of here, who needs this! Sometimes by removing either the circumstances or ourselves we hope that the situation has been resolved. St. James in the very first verses of this letter (1:2) tells us what we should strive for: "My brethren, count it all joy when you fall into various trials." The situation may be an opportunity for us to give more of our attention to God. When things are going well we often do not feel the need to turn to Him. When the going gets rough, there is often no one else to turn to. This is the time to examine our lives — the things we are doing, our goals, and the motivations we have for doing them.

Our second response to our adversity may be: I'm right and have been wronged, I'm not going to take this lying down. To take that attitude is to fail to recognize that we should not deal with outward circumstances only but we should put our faith in unseen spiritual powers of Christ and the Holy Spirit for we pray: "Heavenly King, Comforter, Spirit of Truth, Who are everywhere present and fillest all things, Treasury of good gifts and Giver of Life, **come and abide in us**, and cleanse us of all imurity, and save our souls, O Good One."

This runs into our third response: Lord, consecrate me to Thy service. I will glorify You in my life. I know and acknowledge that Final Judgment of all rights and wrongs are in Your Hands.

God Be with you

Fr. Stroyen, Ph.D.

Fr. Stroyen, Ph.D.
Protopresbyter

THE FLOOD

"The **flood** continued forty days upon the earth; and the waters increased, and bore up the ark, and it rose high above the earth." Gen 6:17

Many people still read the Book of Genesis like they read a mathematics book, i.e. every statement is taken as a **priori** proof of the early development of the earth. They like to support the story of Noah's flood with the universality of the flood stories in primitive literature. However, very few stories agree with the Noah account, many are polytheistic and many societies have no flood story. Three different flood stories are found in Mesopotamian literature and only the Gilgamesh Epic, a Greek copy dating from 275 B.C., has any similarity to the Noah story.

The universal idea of a flood was propagated by people who observed the presence of fossils of sea shells, fish and other aquatic animals in places where water had not existed within man's recollection. During the Renaissance, a number of papers (books) were written on the depth of the water during the great flood. The depth was based upon the fossils found in the mountains of Northern Italy. Since the clams and other animals appeared to be the same as those found in the Tyrrhenian Sea (off the west coast of Italy), they were assumed to have been deposited during the flood. Until the 19th century, people could neither distinguish fresh water from the salt water life nor were they able to distinguish a 500-year-old fossil from a "5,000,000-year-old one."

If Archbishop Ursher's date for creation is used to determine the age of the earth, the world was created in 4004 B.C. The great flood then occurred about a 1000 years before Abraham migrated to Palestine from the ancient city of Ur, which had existed since the fourth millennium B.C. A local flood left eight feet of clay sediment and temporarily disrupted the city's culture. Obviously, the build-up of sediment required many days of rain. However, the chronology is wrong for the Noah story and the timing of other local floods in the Tigrus-Eurphates Valley are also off by as much as 500 years. A flood of the magnitude of the Ur flood is not uncommon in geological time, but only occurs once in several hundred years. No universal flood of this magnitude has occurred in Mesopotamia in the last "5 million years" and in Palestine, none has occurred in the last "8 million years."

The errors in interpreting the flood story must be considered in light of the knowledge which existed when the hypotheses were written. For example, critical studies existed in the 15th century but no one dared to challenge the authority of the Bible, even when it was obviously wrong (see Orth. Her., July, 1987). Thus, the writers postulated theories that seashells occurred in mountains because they were deposited during the flood. Modern science may have shown that these ideas are incorrect, but it does not challenge the truth behind the flood story, i.e. God loves mankind, he does not arbitrarily punish man and the man's sin against other men and God brings about hardship and pain.

Larry R. Sherman, Ph.D.
Dept. of Chemistry
University of Scranton



We hear so much about "Back to Basics" in reference to the education of children. Sometimes I think that this same term should be applied to our ethnic recipes. We have taken the recipes handed down to us and have added so many strange ingredients and spices that they may be delicious but they are no longer authentic. One such food is that favorite for cold January days — goulash. I give you the plain recipe, but human nature being what it is I give some variations and I know that you will add your own. It may not be authentic but it will satisfy your taste. This recipe was given to me by my sister, Elizabeth, who is making an effort to collect "authentic ethnic" recipes.

GOULASH SOUP

3 Tbls. oil
1 lb. lean beef
1 teas. paprika
2 medium onions (about 1½ cups)
6 cups chicken broth
3 carrots
4 medium potatoes (1 lb.)
1 large tomato
¼ cup chopped parsley
½ teas. caraway seeds
salt and pepper
1 bay leaf
¼ teas. dried dill

Cut beef into ¾ inch cubes. Mince onions. Slice carrots into thin discs. Cube potatoes. Peel tomato and cut into eighths in heavy pot, heat oil over medium heat. Add beef cubes, saute until brown on all sides. Season with paprika and remove with slotted spoon. Add onions, saute until soft but not browned. Add broth. When it simmers, add beef. Cover and simmer for about 2 hours or until meat is very tender. Add rest of ingredients. Cover and simmer gently until potatoes are fork-tender, this should take about 20 minutes. Discard bay leaf.

Variations: You may substitute any light meat broth or even water for the chicken broth.

You may add celery or a bit of ketchup or thicken goulash with flour.



JANUARY 1991

1. Heb 12:25-26, 13:22-25
2. James 1:1-18
3. James 1:19-21
4. James 2:1-13
5. Col 1:3-6
6. 1 Tim. 1:15-17 - Sunday
7. James 2:14-26
8. James 3:1-10
9. James 3:11-18; 4:1-6
10. James 4:7-5:9
11. 1 Pet 1:2, 10-12
12. 1 Tim 3:14-4:5
13. Gal 1:11-19 - Sunday
14. 1 Pet 2:21-3:9
15. 1 Pet 3:10-22
16. 1 Pet 4:1-11
17. 1 Pet 4:12-5:5
18. 2 Pet 1:1-10
19. 2 Tim 2:11-19
20. 1 Tim 4:9-15 - Sunday
21. Heb 3:5-11, 17-19
22. Heb 4:1-13
23. Heb 5:11-6:8
24. Heb 7:1-6
25. Heb 7:18-25
26. Eph 6:10-17
27. 2 Tim 3:10-15 - Sunday
28. 2 Pet 1:20-2:9
29. 2 Pet 2:9-22
30. Gal 5:22-6:2
31. Heb 13:17-21

Because Pascha - Easter is celebrated on 7 April, the Lenten season begins 18 February 1991.

BIBLE STUDY

"You do not know what will happen tomorrow. For what is your life? It is a vapor that appears for a little time and then vanishes away." James 4:14

This verse is taken from the reading for January 10th. It is so very clear and the same thought can be found in so many places in the Bible. One which we hear each year in the church is from Matthew 6:34: "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble." This advise is so contrary to how the world advises us. The media constantly inundates us with hype about careful preparation — the importance of saving for our children's college educations, buying adequate insurance, purchasing the right house in the right location, and saving for retirement. It's easy once we've done all these things to sit back complacently confident that nothing can stand in the way of what we've planned.

We have the very human urge to control our destinies. But we often fail to take the unexpected into consideration. **In spite of all our well-made plans tomorrow's life may not be a continuation of our lives as we know them today.**

Most of us have either experienced personally or know of someone who has suffered the loss of a loved one unexpectedly or of the coming of a debilitating illness or the loss or downgrading of a position or job. Often complete devastation ensues. None of us know for a certainty that we have any more time on earth than the present moment. If we seek God's help before making our plans always acknowledging their contingency on God's will, we likely will not be totally devastated if tomorrow brings the unknown nor the unplanned and undesired results in our journey through life.

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